5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

842 times they were disapproved, to judge from a somewhat vague reference in Housse (1939, p. 249).

868 **Education.**—Two poles 10 to 13 feet (3 to 4 m.) long attached horizontally and parallel about 1 foot (30 cm.) apart to four upright
866 stakes about 2 feet (0.5 m.) high were used as a device to help the infant learn to walk (Claude Joseph, 1933–34, p. 714). As means of physical hardening, boys had to sleep and eat outside the hut, to bathe daily
[262 from infancy, to abstain from m[illegible] fish, and salt, and to eat chiefly
304] grain and "light" foods; their legs and feet were scarified to help them run swiftly. (Rosales, 1877–78, 1:118, 167; Manquilef, 1914, pp. 263–64; Gusinde, 1916–17, pp. 205–13.) They were early trained to arms, swimming, and horsemanship. They were rarely chastised, lest they should grow up base and cowardly, and they were praised for insolence. They accompanied their fathers to drinking feasts, and the latter were well pleased with their sons' drinking and amours thereat (Olivares, 1864, p. 61).

861 In more recent times at least, beginning with his 7th year, a boy was given counsel and instruction every evening by his grandfather; at the age of about 11 he had to make a formal visit to the cacique to give proof of his knowledge of etiquette; and at the age of 16 to give a demonstration of his oratorical ability (Claude Joseph, 1933–34, pp. 1055–56). Stories with a moral were used to educate children
[276] (Housse, 1939, pp. 267–78). In recent times too, ground *Datura stramonium* seeds were fed to disobedient and incorrigible children to mildly narcotize them, in which state they were then lectured (Gusinde, 1936, p. 855).

[881] No puberty rites or observances proper are reported for either boys or girls. (Cf., however, infra, Argentine *Araucanians*, p. 757.)

761 **Death and burial.**—If we may take our sources literally, death in all cases, even from accident or old age, was attributed to other than natural causes, viz., to sorcery or to evil spirits excepting only death from wounds. Suicide occurred but was not common: Bascuñan
762 (1863, p. 70) mentions warriors captured by Spaniards, and Moesbach (1936, p. 241) girls forced to marry against their wills, as having sometimes resorted to it.

764 The rites and observances connected with death and mourning were complex and differed somewhat according to period, to region, and to rank, status, sex, and age of the deceased. The chief ones, not all of them carried out in all cases, were the following: Repeated ceremonial wailing; tearing out of hair by females, and sometimes (Bascuñan, 1863, p. 187) rending of clothing; circling the corpse afoot or on horseback with great clamor (the awn, or awün rite) to honor the deceased, and also, it appears, to drive away evil spirits and to prevent sorcerers from capturing for evil purposes the soul of the deceased; calling in the shaman to discover, through examination of

10: Hilger E-5 (1946-1952) 1957
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PRIDE, JEALOUSY, BOASTING, TALE BEARING, AMBITION

Pride in being an Araucanian is characteristic of the milieu in which a child grows up, and is, therefore, inherent in every child. A child at school that merely suspects, from anything being discussed, that its people are placed on a lower level than Chileans, is deeply hurt, and will become quiet and seem almost stubborn, teachers noted. When I asked two 8-year-old girls to make some drawings, an 11-year-old girl said to a 15-year-old one, "What can those two little things produce that is worthy of the Mapuche?" "Yes," remarked the other, "let us hope that the Sister will not take their drawings to her home in North America as representative of Mapuche drawings."

Jealousy among children is rare, and a child who occasionally manifests this trait stands out prominently, according to teachers. A 13-year-old girl was jealous of another girl who was often able to give information before she herself was. "A year ago," remarked the teacher, "I gave help after school hours to a student who was preparing to enter a school of advanced studies. Immediately this girl [the jealously inclined one] wanted help, too. She must be in the lead or on a par with everything in order to be happy." The girl's mother, too, observed that the girl was quite different from other children. "She is afraid of the dark," she noted; "maybe it is because I threw her navel out. She is forgetful, too. If she is not reminded of things, she does not get them done; she has no luck with her animals either." An instance of jealousy on the part of a clique of girls that planned to poison a classmate who persisted in doing better work than they (p. 111), was related by a teacher.

Boasting and tale bearing are not characteristics of children; they are practically nonexistent. Said an old man: "Children on the land are quiet children; they do not boast; really they have nothing to boast about." A tale bearer is not punished but is ignored, unless the matter told about is of importance, in which case the one told on is punished.

Aleppo schoolchildren between 11 and 15 years of age, when asked to write what they aspired to be when they grew up, smiled and sat thinking. The majority of the boys wished to be fishermen (living near the Pacific, some fathers were commercial fishermen); others wanted to work in town (Valdivia, San José de Mariquina), or to be a soldier, a farmer, or an office employee. All girls but one planned to work in town; one hoped to continue her schooling. Several wrote, "I never thought about it."